HARAMBEE FLAME

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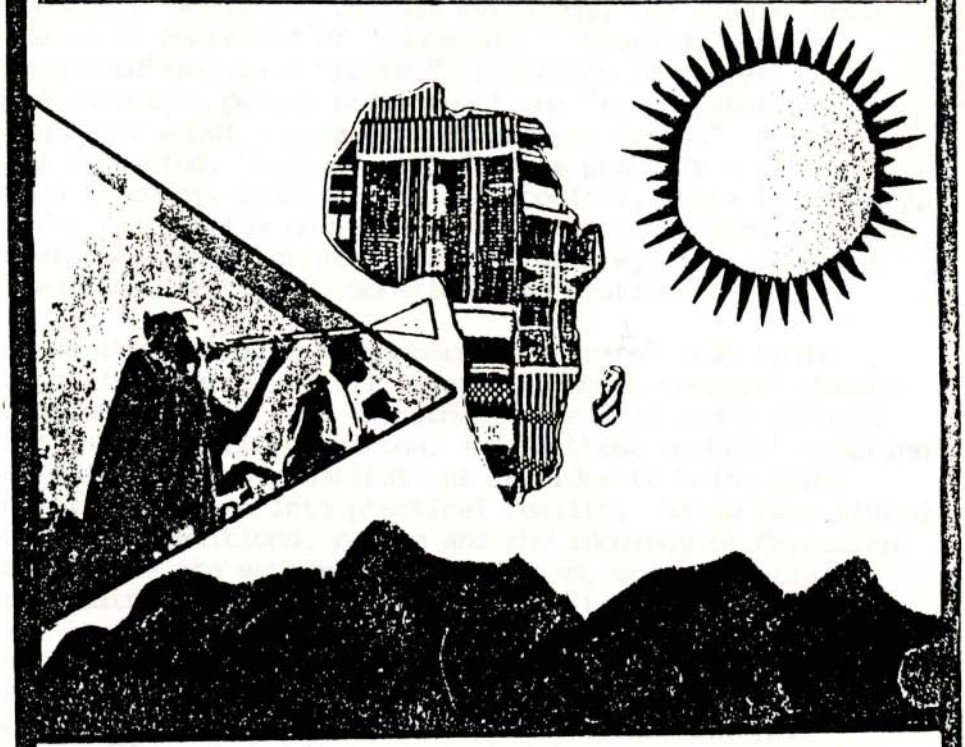

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COMMENTARY

Previously in the HARAMBEE FLAME, we've spoken of the meaning of racism and how we are commonly misled to believe that racism and racial prejudice are the same. We take this opportunity to do this again, beginning with racial prejudice. "Race" is a myth that supposes that there are, at the same time, a single human race and separate races of humans. According to this mythology, the single human race is is comprised of "Caucasoid," "Negroid," and "Mongoloid"(Asiatic) "races." Prejudice is a state of mind whereby a person or group of one "race" makes pre-judgements about a person(s) of another "race." As we have suggested, "racial" prejudice is probably a natural human tendency, arising from a discomfort, sense of mystery, and/or fear of the new, the unfamiliar, the unknown. Human experience can alleviate this kind of prejudice. Contact breed familiarity and, sometimes, understanding.

Racism is the **belief** by members of a "race" that their "race" is superior to all others, is those members' **desire** to maintain power over the other "races" in order to hold them in an inferior position, and is those members' **creation** and **maintenance** of institutions in order to bring their belief and desire into practical reality. As we have stated in previous editions, racism and the ideology of Caucasian Superiority are synonymous, and racism, unlike "racial" prejudice, is not a natural(in-born) tendency.

Just as racism and "racial" prejudice are not the same, racism and "racial" hatred are not the same. A racist **may** hate Africans and other people of color, but not necessarily. We can't live in the U.S. without hearing from at least one Caucasian, "Some of my best friends are black." There are Caucasians who are **married** to Africans, for example, and still believe(consciously or unconsciously) in the superiority of their "race," though they would hardly admit to this.

We too often forget or are unmindful of the fact that, while hatred is emotional, racism is more psychological. It operates from a different part of the head, in a manner of speaking. We might say that hatred is hot while racism

is cool. Check out a raving Klan lunatic, for example. Of course, he or she is a racist but is also a hater. He or she consciously thinks of Africans as "niggers," and **feels** hatred when he or she comes into contact with Africans. Another racist might have Africans with whom he associates, is not disturbed particularly by seeing Africans in positions of authority, and would probably view a KKK member or a neo-Nazi as an embarrassment, maybe even as "poor white trash." But this same racist could readily write a book supporting the idea that Africans and/or other people of color are less intelligent than Caucasians, would have no hesitation in pushing for a program in which African youth in urban areas would be subjects of drug experimentation. In short, racists don't have to foam at the mouth to be what they are.

What is crucial for us to understand is that the thread that ties the racist and the racist who **feels** hatred toward us together is their feeling of superiority over us, their racist arrogance. It is this arrogance that enables a racist public official, for example, to believe he or she has the right to tell us: "You **shall** drink from the 'colored' fountain" or "You **shall** send your children to an integrated school." Racism is, in its essence, **not** about likes and dislikes but about **power.**

Maybe our(or some of our) first inclination is to believe that this relatively new willingness on the part of Caucasians to adopt African babies and young children is a sign that racism in the U.S. is on the wane. Afterall, these Caucasians are arguing: "Isn't it better for a child to have a loving home than to be stuck in an orphanage or bounced around from foster parents to foster parents?" We look at this development and look not too far back in time and get to thinking of the Jim Crow days and such and maybe think, "Well things must be getting better."

But some of the same Caucasian males who were out lynching Africans, say, a couple or three generations ago had Africans cleaning their houses and cooking their meals. And going back further in time, some of the same Caucasians who were among the most brutal and ruthless in their treatment of "their" Africans in the fields had African women **nursing their wives' babies.** There's no contradiction

in this. **Racism is about power, is about the Caucasian being boss.**

While individual Caucasians seeking to adopt **our** children may see the issue of adoption as one that transcends color, the issue itself is one of the "sacred" Caucasian prerogative. What they want, they expect they have a right to and will get. In the media and in the courts, African persons and groups are telling Caucasians that racism still exists in this country and that African children need to have African parents to teach them how to face and deal with that racism. They are telling them that African children should have a right to be brought up in environments where they can have the best opportunitiees to know their own "racial" identity. But the arrogance of these Caucasians enables them(whether they genuinely believe it or not) to claim that they're just as capable of raising "black" children to be "black" as any African parents would be. Or they simply put forth the amazing idea that "color doesn't make any difference."

In a real sense, due to the shortage of healthy Caucasian babies and young children, the hands of time have been turned back and our children are on the auction block again. And it is not enough for us to complain and protest. We've got to claim our children, take care of our own. In Chicago, Rev. Clemens has been motivating and organizing African people to adopt. In Omaha, Black Homes for Black Children is encouraging African people to adopt. Other such efforts are in place elsewhere. But we have to do more.

It is not enough for us to "merely" get African children

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out of the hands of agencies, group homes, etc. We've got to be better parents so that we can keep the children we have. There is, unfortunately, some truth in Caucasians saying they can do as good a job as we can in raising our children to be "black." There is **some** truth. We've met and/or seen African persons who've been raised by Caucasians and exhibit Caucasian mannerisms in speech, gestures, tastes in music and food and so forth, and otherwise act like Caucasians. Of course this is not always the case. Some Caucasians who raise African children have enough respect for and sensitivity toward the African heritage of these children to put them into schools with large African enrollments and otherwise provide them with opportunities to have a fair amount of contact with other African people.

But there is more to raising an African child than providing him or her with a social environment in which he or she can be socialized into being like his or her own people. In Caucasian-dominated U.S. especially, an African child should be equipped by his or her parents with knowledge and understanding of the history, cultures, and traditional values of African people. For an African child simply to know that he or she is "black" and "act black" is not enough. But a lot of African parents in this country apparently think this is enough. And it is in this sense that there is some truth in Caucasians who want to adopt African children claiming that they can do just as good a job as we can in raising African children.

Too many of us are raising our children as if **we** were Caucasians, not in style but in substance. Individualism and greed, competitiveness, and related values are not part of the traditions of our ancestors. Europeans brought that mess to this land. "Racial" self-hatred is not among the traditions of our ancestors. But many of us are instilling such Europeanisms into our children or are doing little or nothing to protect them from the same. Sometimes things that appear to be curses can turn out to be blessings. Maybe this issue of "trans-racial" adoptions will serve to force us to examine some very basic issues of parenthood, particularly as they relate to us and the racist, sexist, and capitalist society we live in.

-Editor

EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., Africa, and elsewhere. "Community News" is another vehicle.

We encourage you to submit your reports, essays, poems, etc. Please enclose stamped return envelope.

FROM OTHER SOURCES

Daniels Heading Pre-Party Formation; "Campaign For A New Tomorrow"

"...the Campaign for a New Tomorrow is headed by long-time African American activist Ron Daniels, currently director of the Center for Constitutional Rights. Daniels says the Campaign is a 'pre-party formation' that will announce itself as a political party when it has 1,000 members and six chapters in three states...

"He has had some success in bringing together activists who until recently would have had little contact with each other. One example is the cooperation in New York state between the Green Party, based in predominantly white upstate communitiees, and the Black-led Unity party based in New York City. The two groups are now running candidates as Unity Greens in state and county legislative races.

"Daniels was also the guiding hand behind the August 1992 Peoples progressive Convention in Ypsilanti, Michigan(a second one is plannned for November 1995)...

""'What's unique about the Campaign for a New Tomorrow," Daniels told Third Force, 'is that almost all our members are African American. I see a coalition effort somewhere down the line, but we want to make sure any third party effort we are part of is grounded in the African American community.'"

-from "Crashing The Party," page 26, March/April THIRD FORCE(Oakland, CA.)

More On The Background Of Informant In Government Case Against Qubilah Shabazz

"Michael Fitzpatrick, the government informant in the Qubilah Shabazz case, has a shady past and doubts about his credibility are dogging him...

"The man federal prosecutors claim Qubilah Shabazz gave

$250 as a down payment to kill Louis Farrakhan was under federal investigation for a coin fraud scam when he agreed to tape her conversations. He has been paid $34,000 of a promised $45,000 by federal authorities, who also pay his living expenses...

"Under questioning[during a March 23 preliminary hearing] from defense attorney William Kunstler, Mr. Fitzpatrick admitted that in 1993--the year before the $45,000 windfall courtesy of the feds--he filed for bankruptcy...

"Steve Perry, a Minneapolis-based reporter, said former friends and roommates portray Mr. Fitzpatrick as a liar who loved to talk about himself and his exploits...

"Mr. Perry and other reporters found Mr. Fitzpatrick flashed credit cards, drove two high-priced Jeeps and may have had ties to drug dealers. Bankrupt and with a bad credit record, it isn't likely that Mr. Fitzpatrick obtained credit cards and expensive vehicles without some help, said Mr. Perry, who believes federal authorities were the likely helpers...

"In 1979, Mr. Fitzpatrick entered the federal Witneess Protection Program in exchange for testimony against fellow Jewish Defense League(JDL) members involved in the bombing of a Russian bookstore in New York...

"In 1986, he spent a couple months with an anarchist group in Minneapolis urging violence before they became suspicious and kicked him out...

"Hearings for a November, 1993, felony cocaine charge against Mr. Fitzpatrick have been continually postponed. He has a history of arrests and cases either delayed or closed...

"In Sept. 1981, he was arrested with a bayonet, tear gas, clubs, a hunting knife and metal pipe during a apartheid demonstration in Albany, N.Y. The charges were dismissed. His Witness Protection agreement with federal authorities banned travel to New York but he ignored it, defense lawyers said...

-from "Government Pay-Off Raises Questions In Shabazz Case," pages 2 and 10, April 12 THE FINAL CALL(Chicago, ILL.)

On Money(Or The Lack Of It) And Imprisonment

"Seventy-one percent of those jailed in 1983 had incomes below $10,000 a year...

"Those at the bottom are making less and less. From 1973 to 1992, the average wage of the lowest 20 percent of income earners dropped by 12 percent. Yet the average wage of the top 20 percent during this same period increased by 19 percent...

"The minimum wage has plummeted in value, from a level of $6.49 an hour--measured in today's dollars--in 1968, to a value of $4.25 today. If we take the average wage to be society's benchmark for what a person's standard of living should be, people at the bottom have lost ground and seen their "normal" standard of living deteriorate almost by half. The minimum wage dropped from 37 percent of the average wage in 1963 to 20 percent of the average wage in 1992.

"The unemployment rate among inner-city black males between the ages of 16 and 19 was 42 percent in 1992..."

-from "Special Report On Violence, Poverty, and Crime"; pages 4 and 5; April NEBRASKA REPORT(Lincoln, NE.)

Ma Bell And Father Time Hook Up For The Bucks

"Telephone companies hold a special place in the new prison economics. Phone companies routinely pay prison systems millions of dollars in annual fees, which they call commissions, for the exclusive right to operate the phones which are prisoners' lifelines to family, lawyers and friends. The Kentucky state prison system stands to get an estimated $2.7 million from its statewide phone deal this year. The Los Angeles county jail system has a

guaranteed $6 million in 'commissions'. And, of course, the companies pass on this cost of doing business by charging extra fees to the customers accepting prisoners' collect calls..."

-from "Tide Of Punishment Rising," April COALITION FOR PRISONERS' RIGHTS NEWSLETTER(Santa Fe, N.M.), pages 1 and 2

Radio Host In Milwaukee Disciplined For Marrying Caucasian

"For 10 months Richard G. Carter co-hosted 'The Carter-McGee Repdort', a popular Black issues-oriented radio talk show billed as 'The Black Voice of Wisconsin'...

"Carter's troubles started March 29, the day he revealed to his co-host, Michael McGee, that he had recently wed a White woman while on vacation in Hawaii.

"That same night Carter said he was told in no uncertain terms that his services were no longer needed or wanted on the show...

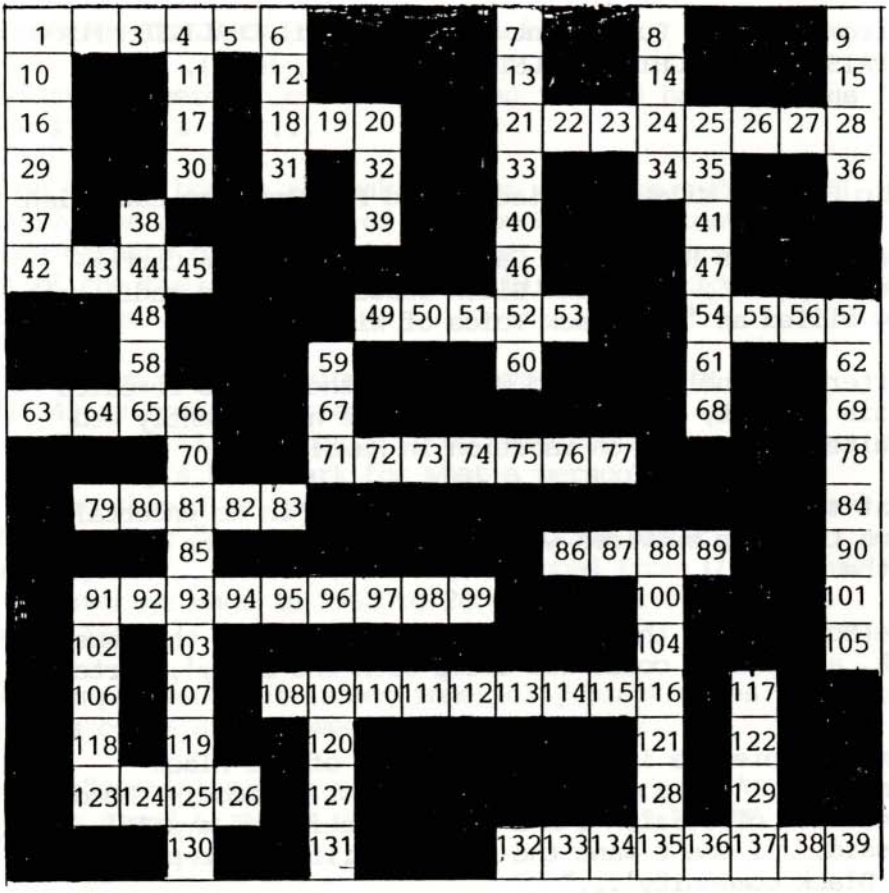
"'He[McGee] said that was the straw that broke the camel's back, and that I could not sleep with the enemy', Carter said...

"Carter denies he is a representative of the Black community. 'I'm a journalist. I'm not an icon, a leader, an elected official. I'm a representative of myself', he said. 'I don't want the responsibility of representing the Black community'..."

-from "Milwaukee Man Says He Was Fired As Talk Show Host Because He Married A White Woman," pages 24 and 25, April 24 JET Magazine(Chicago, IL.)

Editor's comment: Since Carter betrayed African people by forcing yet another African woman to either do without a relationship with an African man, have to share one with another African woman(en), or seek out a non-African man, he earned his dismissal. And Brother McGee is to be congratulated for taking this principled stand.

HARAMBEE FLAME AFRICENTRIC PUZZLE #5



Across

1-Author of BLACK ROBES/WHITE JUSTICE, (last name)_____.

18-The ____, called "bushmen" by Europeans, were already in what would become "Cape Province" when Europeans arrived there in the 1600s.

21-Before Elvis, there was "Professor _____."

42-Battles between street gangs are frequently fought over _____.

49-Fort _____ was provided to allied African and Seminole

forces in 1815 by the British.

54-The N.A.A.C.P. sponsors a yearly youth competition in the arts and sciences, known informally as the "olympics of the _____."

63-The National Black United _____has its national office in Chicago and is headed by Conrad Worrill.

71-Though Chancellor Williams' DESTRUCTION OF BLACK CIVILIZATION is better known,_____OF AFRICAN CIVILIZATION was actually published first.

79-Unwritten policies of bias that prevent or make it very difficult for people of color or women to rise past a certain point in pay or position are referred to as the "_____ ceiling."

86-The (acronym)_____is a national organization of owners of "black" newspapers.

91-TOWARD THE DECOLONIZATION OF AFRICAN LITERATURE and THE WEST AND THE REST OF US are by _____.

108-The Association for the Study of _____African Civilizations has focused largely on Kemetic(ancient "Egyptian") thought and practice.

123-Dr. Richard _____ is author of AFRICAN ORIGIN OF BIOLOGICAL PSYCHIATRY.

132-"Soweto" in Azania("So. Africa") is actually an acronym for "Southwest_____."

Down

1-"The Psychopathic Racial Personality" is one of several important essays written by clinical psychologist Dr. _____.

4-The "Great Pyramid" is located at _____.

6-Peter _____ is a popular reggae performer.

7-The_____is a large desert region in southern Africa.

8-The nation of _____ is located on the Gulf of Guinea.

9-_____is the handle by which saxophonist Charlie Parker was known.

20-The ____ culture of Nigeria is well known for its terra cotta sculptures.

25-Judge (last name) _____presided over the Chicago Eight trial.

38-The _____book is a treatise on political, social, and economic guiding principles in Libya.

57-Known for his efforts to bring unity to the African continent, Nkrumah's neglect of _____ affairs is often cited as a major reason for his eventual fall from authority in his own country.

59-_____ is an acronym for this nation in central Africa.

66-These dark-skinned people of southern India have obvious African features and are known as _____.

88-This union _____car porters was headed by A. Phillip Randolph.

91-The "_____ Song" was one of the most popular recordings by Miriam Makeba.

109-In kiSwahili, "Simba" means "_____."

117-Coffee and cotton are examples of _____ crops.

KUUMBA

OF COLORED GUYS

she is a novelist
and writes of disappointment
of a word that proved to be no good
of smooth talk eventually peeled back
to reveal the rough and the jagged

she is a poet
her verses compelled
by hands a man
wouldn't keep to himself
to careen from lines of embryonic song
to bear a grown-up cry
of heartache and frustration

she is a playwright
whose characters
molded by a real life
of put-downs and rejections
portray countless private sorrows
on a public stage

we who could be brothers to our sisters
men to our women
fidget before the pages of protagonists
and plots
of rhythms and verses
get tight of jaw before the stage
squint surreptitiously in the dark house
at our watches
angrily wishing the hands ahead
toward curtain-closing time

(cont. on following page)

we who could be brothers to our sisters
men to our women
but have been otherwise
taste bitterness in our mouths
react venomously to the truth
of what we've done and go on doing
"a dyke"
we say
"male-hatin' bitch"
"tool of the white man"
anything but to face ourselves
because it's easier to out-scream
the sound of truth
with the noise of guilt-driven rage.

Mondo

BACK IN TIME

Selections from statutes referring to slavery:

1630 Virginia [Resolution] Hugh Davis to be soundly whipped before an assembly of negroes and others, for abusing himself to the dishonor of God and the shame of Christians, by defiling his body in lying with a negro, which fault he is to acknowledge next Sabbath day.

1669 Virginia Whereas the only law in force for the punishment of refractory servants resisting their master, mistress, or overseer, cannot be inflicted upon negroes, nor the obstinacy of many of them by other than violent means be suppressed...if any slave resist his master(or other by his master's order correcting him) and by the extremity of coercion should chance to die, that his death shall not be accounted felony, but the master(or that other person, &c.) be acquitted from molestation, since it cannot be presumed that prepensed malice(which alone makes murder felony) should induce any man to destroy his own estate.

1740 South Carolina Whereas, in his majesty's plantations in America, slavery has been introduced and allowed, and the people commonly called negroes, Indians, mulattoes, and mestizoes have been deemed absolute slaves, and the subjects of property in the hands of particular persons, the extent of whose power over such slaves ought to be settled and limited by positive laws, so that the slaves may be kept in due subjection and obedience, and the owners and other persons having the care and government of slaves may be restrained from exercising too great rigor and cruelty over them, and that the public peace and order of this province may be preserved, it is therefore enacted that all negroes, Indians, mulattoes, and mestizoes(free Indians in amity with this government, and negroes, mulattoes, and mestizoes who are now free, excepted) who are now or shall hereafter be in this province, and all their issue and offspring born and to be born, shall be, and they are hereby declared to be and remain forever hereafter, absolute slaves, and shall follow the condition of the mother, and shall be claimed, held, taken, reputed, and adjudged in law to be chattels personal.

Source: CHRONICLES OF BLACK PROTEST, compiled by Bradford Chambers

ANNOUNCEMENTS

For information on the Los Angeles gang truce, contact Community In Support of the Truce; 2824 S. Western Ave.; Los Angeles, CA.; 90018. The telephone number is (213) 733-2107.

Freedom Press is a prison ministry operated by paralegals and attorneys, working together to do what they can, aiding families and prisoners when plight strikes. They prepare all cases as pro se and send their work back to you for filing. Freedom Press, Prisoner Support Division; P.O. Box 4458; Leesburg, VA; 22075. For more information about this and other services, write to: J.H. Gossar, Director and Paralegal; CompuData-Freedom Press; 525-K East Market St.; Suite 171; Leesburg, VA; 22075.

The 18th annual Seminar in Social Theory and Practice will be hosted by the Kawaida Institute of Pan-African Studies on Sept. 8th., 9th., and 10th. Contact the African American Cultural Center; 2560 West 54th. St.; Los Angeles, CA.; 90043. Or call (213) 299-6124

The annual banquet of the Harambee Afrikan Cultural Organization state prison chapter is tentatively scheduled for June 10th., 1995 at the state prison in Lincoln. More information is forthcoming.

Date--A-Mate Prisoner Correspondence and Date Line: The charges for placing an ad are as follows. Inmate subscribers, no charge(one time only); non-inmate subscribers, $7.50; non-subscribers, $15.00; repeat of paid ad(no revisions), 50% off. Write to MOBETTER NEWS; P.O. Box 1447; South Holland, ILL.; 60473.

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CENTRAL COMMITTEE

Alaga(Chairman) - Shaheed Khaleel Hamza

Eso/Alakoso Asha(Sgt.-at-Arms/Chrmn. of Cultural Affairs Committee - LaRon Dean

Eleto(Admin. Charmn.) - Iem Hotep Sa Ra

*Olotu Eko(Educ. Chrmn.) - Mondo

Akowe(Secretary) - Kafele

Akapo(Treasurer) - Kenny Walker

Akewi(Librarian) - Urser Maati Ra(aka Clarence Stelly)

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Afrikans are beautiful in our own right, rather than at the expense of any other ethnic group. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.